ISHA YOGA

Technologies for Wellbeing

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Isha Foundation, Velliangiri Foothills, Semmedu (P.O.),
Coimbatore–641 114, INDIA

ISHA YOGA - *Technologies for Wellbeing*

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Cover Page:

Patanjali, the great Indian sage and scientist, is widely acclaimed as the father of yogic sciences. In this exquisite artwork from a mural inside Isha Yoga Center's Spanda Hall, Patanjali is symbolically depicted in the famous half-man, half-snake form, indicating that he has risen above the duality of life and attained to ultimate oneness, and in doing so has opened the door for others to achieve the same.

This style of painting – a dying art from the temple town of Guruvayur in the state of Kerala – uses only vegetable dyes and earth extracts. Measuring 140 x 12 ft, this mural masterpiece is the largest of its kind in the world.

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"I want you to know the power, the liberation of another kind of science, the inner science, the yogic science, through which you can become the master of your own destiny."

-Sadhguru

FOREWORD

INTRODUCTION

What is yoga? I think it is better I tell you what is not yoga. So much misinterpretation of the word has happened that speaking about what is not yoga is more relevant.

Standing on your head is not yoga, holding your breath is not yoga, twisting your body is not yoga. Yes, these are various yogic practices, but when we say "yoga" we are referring to a certain state —a certain way of being. The word "yoga" means union. Union means you begin to experience the universality of who you are. For example, today, modern science proves to you beyond any doubt that the whole Existence is just one energy manifesting itself in various forms. If this scientific fact becomes a living reality for you, that you begin to experience everything as one, then you are in yoga.

Once you experience yourself as everything, or everything as yourself, after that nobody has to tell you how to be in this world. If you experience all the people here as yourself, does anybody have to teach you morals as to how to be? Does anybody have to tell you "don't harm this person, don't kill this person and don't rob this person?" So when you are in yoga, you experience everything as a part of yourself, and that is liberation, that is mukti; that is ultimate freedom.

Yoga is not a religion. Yoga is a science. As there are physical sciences to create external wellbeing, yoga is the science for inner wellbeing. Yoga has nothing to do with any particular religion; it is a science for inner wellbeing.

This yogic science is of utmost importance now, like never before, because today we have tremendous power in our hands. With modern science and technology, tomorrow if we want, we can flatten a mountain or city. When we have this much power in our hands, it is very, very important, that we have an inner sense, an awareness of life and that we experience life and everyone as part of ourselves. Otherwise, we can create a calamity for ourselves and the world around us—which right now we are doing to some extent. This has happened only because we have attended only to the external science. We have never looked at the inner science within us.

Just as there is an external science to create external wellbeing, there is an inner science to create inner wellbeing. So, the whole science of what we refer to as yoga is an inner science.

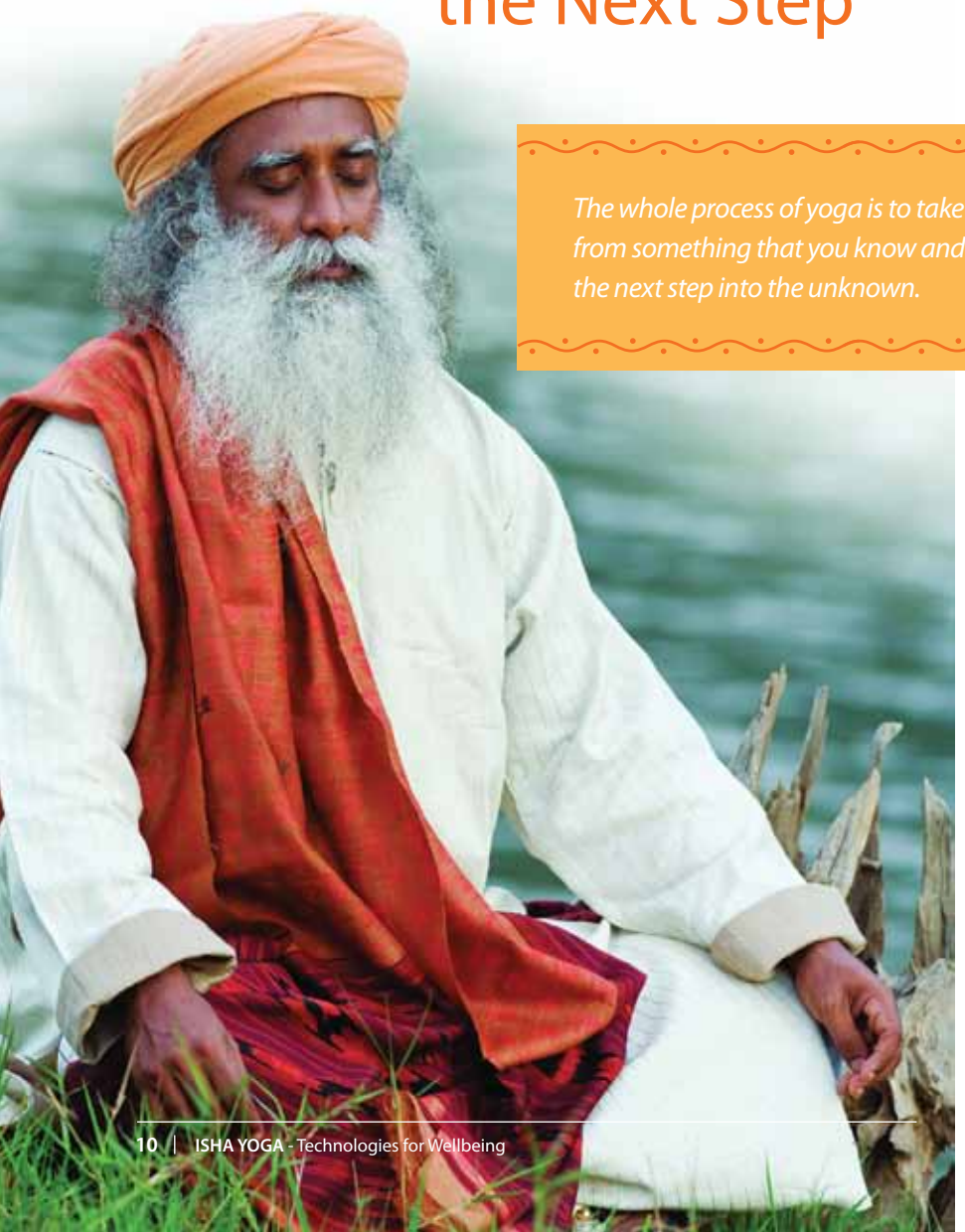
Yoga can be transmitted on many different levels. One is towards one's physical and mental wellbeing which includes health and other aspects. Or it could be transmitted as a tool for ultimate wellbeing; in the sense you can use this system as a stepping stone to go beyond. You can use this yoga just to get rid of your backache if you want or you can use this yoga to get better mental focus and little peace of mind and happiness in your life or you can use this yoga as a way of climbing up to the highest possibility within yourself.

Using yoga just for health is not wrong, but it is a crime, because it can take you to places where you have never imagined. It is a way of approaching the Creator through the Creation. It can be a ladder to the divine.

It is my wish and blessing that you should know the joy of being truly well, not just physical wellbeing, but to know and exude wellbeing in all dimensions of your existence.

Love and Blessings,

Yoga - Taking the Next Step



The whole process of yoga is to take you from something that you know and take the next step into the unknown.

The word "yoga" literally means "union." When you experience everything as one in your consciousness, then you are in yoga. To attain to that unity within you there are many ways, for example: hata yoga. Hata yoga means you start with the body. The body itself has its own attitudes, its own ego, its own nature. Apart from your mind, do you see your body has its own ego? It has its own attitudes. You have to succumb to it, isn't it? See, you say, "From tomorrow, I want to get up at five in the morning and walk on the beach." You set the alarm. The alarm rings. You want to get up but your body says, "Shut up and sleep." Doesn't it do it? It has its own way.

So we start with the body. Hata yoga is a way of working with the body, disciplining the body, purifying the body, preparing the body for higher levels of energy. All of us are alive; all of us are human beings, sitting here. But all of us do not experience life to the same intensity because our energy levels are not the same. Our pranic energies are not the same. Different people experience life in different levels of intensity.

> *"You can only grow by taking the next step, the next step, and the next step from where you are."*

For example, somebody sees a tree. A tree is just a tree. Most people don't even see it. Somebody sees the tree in more detail. An artist sees every shade of it. Somebody else not only sees the tree but also sees the divine in it. Everybody sees. But seeing is not the same because the level of intensity with which you experience life is not the same. So we start with the body because that is something that you know. The whole process of yoga is to take you from something that you know and take the next step into the unknown. If you talk about something that you do not know, either you have to believe it or disbelieve it, isn't it?

Suppose I start talking about God. You either have to believe my God or disbelieve my God, which

will only take you into flights of imagination, not into growth. So now I talk about the body. This is something that you know. You know you have a body. Now you take the body to its peak. Now I talk about the mind. That is also something that you know. Take it to its peak and then the next step. You can only grow by taking the next step and the next step from where you are.

Realizing where you are right now and taking the next step is growth. If you talk about something not known to you, you are only going into imagination—imagination will run wild. Today all that is left in the name of religion is stories, stories and more stories. Now you don't know which is imagination and which is the reality. Yes? Many stories, story inside a story, and you don't know where the beginning is and where the end is.

So yoga starts like this—with the body, then the breath and then the mind. They are not really branches of yoga. In fact, we address all of them at once. It is important that in a very balanced way all of them are addressed at once, as one unit. Otherwise, if you work just with the body, it is only preparatory in nature. So, there is really no division as such. Yoga is a union of all these.

In yoga, systems have been indentified . To start with, you work with the body, then you move to the breath, then to the mind, then to the inner self. Like this many steps have been created. They are only different aspects of yoga.

Now we have made this yogic science almost like a physical science. Suppose you mix two parts of hydrogen and one part of oxygen; you get water. Even when a great scientist puts it together it is water. Even if an idiot puts it together, it is only water. Similarly, in yoga too, if you do this, this, and this, only this will happen. Whether a great yogi does it or an ignorant person does it, it doesn't matter. If he does the practices and sadhana properly, the result is there to be seen.

Which Type of Yoga is Best for Me?

Q: Sadhguru, there are so many kinds of different yogas, how do I know which type of yoga is best for me?

Right now, the only things that are in your experience are your body, your mind, and your emotions. You know them to some extent, and you can infer that if these three things have to happen the way they are happening, there must be an energy that makes them happen.

So these are the only four realities in your life: body, mind, emotion, and energy. Whatever you wish to do with yourself, it must be on these four levels. Whatever you wish to do you can only do it with your body, your mind, your emotions or your energy. If you use your emotions and try to reach the ultimate, we call this bhakti yoga; that means the path of devotion. If you use your intelligence and try to reach the ultimate, we call this gnana yoga; that means the path of intelligence. If you use your body, or physical action to reach the ultimate, we call this karma yoga; that means the path of action. Now if you transform your energies and try to reach the ultimate, we call this kriya yoga; that means internal action.

"So these are the only four realities in your life: body, mind, emotion, and energy. Whatever you wish to do with yourself, it must be on these four levels."

These are the only four ways you can get somewhere: either through karma, gnana, bhakti or kriya—body, mind, emotion, or energy. These are the only four ways you can work with yourself.

It is just that in one person the heart may be dominant, in another person the head may be dominant, in yet another person the hands may be dominant; but everybody is a combination of these four. So you need a combination of these four.

Only if it is mixed in the right way for you, it works best for you. What we give for one person, if it is given to you, may not work well for you because that person is so much heart and this much head. Only when it is mixed in the right proportion it works for you. That is why on the spiritual path there is so much stress on a live Guru; he mixes the cocktail right for you, otherwise there is no punch.

There is a wonderful story in the yogic lore. One day, one gnana yogi, one bhakti yogi, one karma yogi, and one kriya yogi were walking together. Usually these four people can never be together, because gnana yogi has total disdain for every other yoga; it is the yoga of intelligence. Normally, an intellectual person, a thinking person has complete disdain for everybody else.

A bhakti yogi, full of emotion and love, thinks all this gnana, karma and kriya yoga is just a waste of time. Just love God and it will happen. The karma yogi thinks that everybody is lazy and that they have all kinds of fancy philosophies; what needs to be done is work. One must work and work and work. The kriya yogi just laughs at everything. The whole existence is energy. If you don't transform your energy, whether you long for God or you long for anything, nothing is going to happen.

So they can not be together, but today they were walking together. Then it started to rain. They were in the forest and it started raining. They started running, looking for shelter, and there they found an ancient temple which just had a roof—no walls on the sides. In the center, there was a Linga. So these people went inside the temple for shelter. The storm became more and more furious and it started blowing in torrents. The fury of the storm was getting into the temple so they went closer and closer and closer to the Linga.

There was no other way to be because it was just blasting them from all sides. Then it became very furious. There was no other place; the only way they could get some protection was for all four to hug the Linga. Suddenly they felt something enormous happening. They felt a huge presence, a fifth presence. Then all of them said, "Why now? For so many years we have pursued You and nothing happened; why now?" Then Shiva said, "At last the four of you got together. I have been waiting for this to happen for a long time."

These are the only four ways you can get somewhere: either through karma, gnana, bhakti or kriya—body, mind, emotion, or energy. Everybody is a combination of these four. So you need a combination of these four.
It is just that, only if it is mixed in the right way for you, it works best for you. That is why on the spiritual path there is so much stress on a live Guru; he mixes the cocktail right for you, otherwise there is no punch.

Without addressing the four basic ingredients of body, mind, emotion and energy out of which all your present experiences are rooted, one cannot move ahead. You can only start a journey from where you are right now.

Bhuta Shuddhi: Cleansing of the Five Elements

> *"There are very few health professionals, otherwise there are only medical professionals; people learn medicine, not health."*

The way health is understood in the world today is very funny. There are very few health professionals, otherwise there are only medical professionals; people learn medicine, not health.

Over 15,000 years ago, when Adi Yogi, the first yogi, appeared in the upper regions of Himalayas, when people sought him to know the way of life, the first and most fundamental thing that he taught them was what is today referred to as *Bhuta Shuddhi*; that means cleansing the five elements within the system. This comes from the understanding that if you want to build a clean building, you just have to take care of the building material properly. If the building material is not pure, and not of good quality, the structure that you build is bound to be of an inferior quality. These are technologies for wellbeing, because we always saw the body as something that we will discard at a certain moment.

In this culture, our sense of wellbeing was not limited to the physicality of life, it always focused on inner wellbeing, which naturally led to physical wellbeing.

If you have any problem with your body, you need to first understand from where the body was made. If you eat a banana, this banana goes in and becomes a human being. So there is a certain level of intelligence, competence and capability here which is capable

> *"In this culture, the focus was on inner wellbeing, which naturally leads to the physical wellbeing of a human being."*

of making a human being out of a banana —that level of intelligence and competence exists here. The very creation of this body happens from within. When this body is being created from inside, when we know that the very source of creation of this body is within us, if you have a repair job to be done, would you like to go to the manufacturer or to the local mechanic? Most people are choosing to go to the local mechanic; that is not because that is what they want to do, that is because they have lost the access to the manufacturer.

So in this culture, a system called Bhuta Shuddhi is used as a scientific way of becoming free from the five elements. That is the most basic practice in yoga. The Shakti Chalana Kriya that we are offering is also handling the five aspects of prana which control the five elements in your system.

On another level, in the Isha Yoga Center, we have created a powerful possibility in this space for the whole month, not just for that day, where you can integrate your system; you can allow the five elements in your body to bind much better. From one body to another there is a very big difference as to how these five elements are integrated. How well integrated determines almost everything about that person.

> *How well the five elements are integrated determines everything about a person. If this body has to become a foundation, a stepping stone for a bigger possibility, not a hurdle, if that has to happen, it is very important the system is properly integrated.*

If this body has to become a foundation, a stepping stone for a bigger possibility, not a hurdle, if that has to happen, it is very important the system is

properly integrated. The Bhuta Shuddhi, which is the basic form of yogic practice, which people are practicing in different levels of intensity and involvement, when done properly, can purify the elements sufficiently so that the binding becomes better.

Being in the Dhyanalinga temple in the Isha Yoga Center, does a phenomenal job of integrating the system, not just on the surface level. Health does not mean, "Oh, my pulse rate is okay, my blood pressure is okay, my sugar levels are okay." These benefits are only a consequence. The real thing is if the five elements are well integrated and they are functioning in perfect cohesion within themselves and within the system, then there is just no need for anybody to worry about their health. If the elements are functioning well and are strongly integrated, it just happens by itself.

So there is another way of conveying life, where you can —if you have to speak modern language—make any of the five elements change their molecular structure without changing their chemical composition. You can make the same water, the same air, earth, fire and space behave in a completely different way, without changing the chemistry of the substance.

This is all it is, that the very elements,
the air that you breathe,
the water that you drink,
the food that you eat,
the very planet that you walk upon
behaves differently with you.

It is a certain language of delivering life. We can do this to everything. In fact, that is what makes this place different. The very space, the very air that you breathe is different in this place. You can change the molecular behavior of the five elements. You can make them behave in a certain way that is conducive to life, or you can make them behave in a way that is not conducive to life. This is the difference between wellness and illness, peace and turmoil, joy and misery, agony and ecstasy. This is all it is, that the very elements, the air that you breathe, the water that you drink, the food that you eat, the very planet that you walk upon behaves differently with you.

Breathing the same air some people are creating illness, some are creating wellness. Drinking the same water some people are creating wellness, some people are creating illness. So if you handle the elements accidentally or unconsciously, they could behave any way. There are conscious ways of handling it.

We have always known this and we have used this extensively, but now scientists have recently come out with this in the last few years and they say, "Water has memory." Without changing any chemical composition, we can make the same water poisonous. Today scientists are clearly saying water has memory and this memory can bring wellbeing or become poisonous. Water remembers everything that happens, everything that it touches.

Now your body is 70% water. If you make this 70% of your water behave sensibly within you, do you have to worry about your health—physical health, mental health, wellbeing, joy, peace? Do you have to worry about that?

"The the most essential process of yoga is Bhuta Shuddhi; if these five elements behave well within you, you will be perfectly well.

Health is Wholeness

"Right now, medical sciences are limited to knowing the physical body. If anything happens beyond that, you think it is a miracle."

Fundamentally, the word "health" itself comes from the root word "whole." What we call, "feeling healthy," is that we have a sense of wholeness within us. If we are free of diseases medically, that is not health. If we feel like a complete human being in our body, mind and spirit, that is when we are really healthy. There are any number of people who are medically healthy, but not healthy in the real sense because they do not experience a sense of wellness within themselves.

If one has to experience this sense of wholeness and oneness, it is important that one's body, mind, and above all, one's energy functions in a certain level of intensity within oneself. Now, physically, as per medical terms, one may be healthy, but the energies may be lethargic. One doesn't know why things don't happen in life the way they should, both inside and outside; this is simply because one is not taking care of the wellbeing of one's energy.

For every physical or psychological situation that you go through in life, there is an energy basis, which in turn has a chemical basis. For every problem that arises in your body, you are just trying to take in some medicine, a chemical, and come to some kind of balance. If you use one chemical to bring down one aspect, or enhance another, there is also a side effect to this. For this side effect, there is an antidote; for the antidote there is another antidote; it is an endless chain. If a man has got excess acids within him, you instill some alkaline medicine into him. But why does he have excessive acids? Because of the way his mind, his body, and above all, his energy, functions. Whatever is happening on the chemistry level in your body is only controlled by the way your energies function.

When it comes to health, no human being gets to live in perfect conditions. The pressures of life, the food that we eat, the air that we breathe, the water that we drink, all these can affect us in many ways. The more our activities are in the world, the more we are exposed to many things that can throw our chemistry off balance and create health problems. But if the energy in our system is properly cultivated and kept active, these things will not have an effect. The physical body and the mental body will be in perfect health; there is no question about it. See, life functions in many ways. Let us say you don't know anything about electricity. You do not know what electricity is. This hall is dark. If I tell you to just press this button and the whole hall will be flooded with light, will you believe me? No. Now I just do it, and light appears. You will call it a miracle, isn't it? Simply because you don't understand how electricity works. Similarly, life happens in many different ways. But you have limited yourself to just the physical, the logical—physical in experience, logical in thinking. Right now, medical sciences are limited to just knowing the physical body. If anything happens beyond that, you think it is a miracle. I just call it another kind of science, that is all. It is another kind of science. This life energy in you created your whole body—these bones, this flesh, this heart, these kidneys and everything. Do you think it cannot create health? If your energies are kept in full flow and proper balance, it is capable of much more than just health.

"If the energy in our system is properly cultivated and kept active, the physical body and the mental body will be in perfect health; there is no question about it."

Is Yoga a Religious Practice?

Because yoga as a science evolved and was developed in this culture, in this land of Indus—this civilization which grew on the banks of river Indus—it was identified as Hindu. Slowly, people have started identifying yoga as Hindu.

Yoga is a science and a technology. It is not a teaching, not a philosophy, not a religion, not a belief system, but a technology. A technology cannot be Hindu, Muslim or Christian. Isn't it? But because it is a subjective technology and evolved from this particular land, it is being referred to as Hindu in many parts of the world; now this is going away.

A few years ago, in many parts of the world, people firmly believed yoga is a Hindu thing. Even now there are certain segments which insist on this. If yoga is Hindu, it is like saying because Albert Einstein was a Jew Relativity must be Jewish. So just because a certain people evolve the technology

> *"Yoga, is a science and a technology. It is not a teaching, not a philosophy, not a religion, not a belief system. A technology cannot be Hindu, Muslim or Christian."*

it does not mean that it gets identified with them; because they evolved, and the nature of the culture is very dialectical, not logical, they naturally wove certain elements of their culture into the technology.

So, one thing that I have personally done is to take away all the elements of culture from the technology. We have completely cleaned the technology from cultural aspects and presenting technology just as technology.

One reason why it is hugely accepted around the world is we have taken off the cultural trappings from the technology. Actually it would be very beautiful with the cultural trappings, but today your modern education has made you so logical that you have lost the ability to enjoy the dialectical nature of life. You want everything to be logical and dry. You like it that way, so we present it that way. (Laughs) What's my problem? You don't want to eat a fresh fruit; you want to eat a dry fruit. What is my problem? We will serve dry fruits.

So, one thing that I have personally done is to take away all the elements of culture from the technology. Actually it would be very beautiful with the cultural trappings, but today your modern education has made you so logical you've lost the ability to enjoy the dialectical nature of life.

Why Do I Need a Guru?

> *"On one level, a Guru is just a map. He is a live map. If you can read the map, you know the way, you can go."*

Let us say all that you are seeking is to go to Kedarnath right now. Somebody is driving; the roads are laid out. If you came alone and there were no proper directions, definitely you would have wished, "I wish there was a map to tell me how to get there."

On one level, a Guru is just a map. He is a live map. If you can read the map, you know the way, you can go. A Guru can also be like your bus driver. You sit here and doze and he will take you to Kedarnath; but to sit in this bus and doze off, or to sit in this bus joyfully, you need to trust the bus driver. If every moment, with every curve in this road, you go on thinking, "Will this man kill me? Will this man go off the road? What intention does he have for my life?" then you will only go mad sitting here. We are talking about trust, not because a Guru needs your trust, it is just that if there is no trust you will drive yourself mad.

This is not just for sitting on a bus or going on a spiritual journey. To live on this planet, you need trust. Right now, you trust unconsciously. Let us say you are sitting in a bus, which is just a bundle of nuts and bolts and pieces of metal. Unknowingly, you trust this vehicle so much. Isn't it so? You have placed your life in the hands of this mechanical mess, which is just nuts and bolts, rubbers and wires, this and that. You have placed your life in it, but you trust the bus unconsciously. The same trust, if it arises consciously, would do miracles to you. When we say trust, we are not talking about anything new to life. To be here, to take every breath in and out, you need trust, isn't it? Your trust is unconscious. I am only asking you to bring a little consciousness to your trust. It is not something new. Life is trust, otherwise nobody can exist here.

To be here, to take every breath in and out, you need trust, isn't it? Your trust is unconscious.

I am only asking you to bring a little consciousness to your trust. It is not something new. Life is trust, otherwise nobody can exist here.

So if you can draw your own map, if you can drive your own bus, that is wonderful. But on an uncharted path, if you go without a map, it may take lifetimes to find a certain place. It may take lifetimes to cross. If you go with a map you will cross easily. If you go with a good bus driver you will cross very easily; that's the difference. It is not that you can't do it yourself—you can. We don't know how long it will take. That is the question.

Does a Guru Test a Disciple?

Q: How does a Guru ensure that a disciple is truly progressing on the path? Does the Guru put the disciple to a test?

I don't know about that but disciples definitely put the Guru to a test (Laughs) There is no question about that. Where is the time for the Guru to put a disciple on test? He is desperately waiting, for at least one who will create the necessary opening for the Guru to do something truly significant with him. When you are so desperately waiting, like a vulture, where is the time to put you through a test? Somebody said sometime ago, "Sadhguru don't look at me like that, you look like a hawk." (Laughter) I said, "I am."

I am just constantly looking. You know the vulture is constantly looking for a corpse, constantly waiting for you to fall dead? I am also constantly looking for that one who will go beyond the physical. If I don't carry a smile on my face, I will definitely look like a vulture. I won't blink, I am just looking. So I wish I could test you, but where is the time to test you. And test you for what? You want an "A" grade, is that why you are asking this question? I don't have to test you. When I see you through and through where is the need to test you? Only if I can't figure out who you are, I have to test you.

> *"A Guru can clearly see every bag of karma for what it is. A Guru knows how it needs to be handled. There is no need to be tested."*

I know this whole nonsense about God testing you. I think that is

where this question comes from. God would flunk all the tests that you have taken till today. Yes. Any test that you have passed in your life, if you give it to God, He will flunk it, because what you refer to as God is not where you are operating. It is a completely different arena. He will flunk all your tests. Unfortunately when you go to exams you are calling God… not good company to be in. Now you are going to your math test and you say "Shiva"—just the wrong guy. (Laughter) Just the wrong guy, he couldn't count his fingers. He is very proud—that is where he belongs. He is so proud that he never even bothered to count his fingers. You don't take such a guy to the examination hall. He is for a different purpose.

So is your Guru. He too is for a different purpose. All this testing, passing-the-test nonsense, is not on the spiritual realm. Maybe if I give you some work, I will test you first. If I want to make you in-charge of the Isha kitchen, maybe I will test you during the Samyama Program, where people are in silence and cannot open their mouths and complain. (Laughter) So if I have to give you some work on the physical level, definitely I would test you and appraise you. For spiritual purposes there is no need to test. A Guru can clearly see every bag of karma for what it is. A Guru knows how it needs to be handled. There is no need to be tested.

Do I have to do my Sadhana for Lifetimes?

Q: I have not experienced Samadhi in the past few months of practicing meditation, so do I have to do my sadhana for lifetimes?

When we say liberation, let's first understand what it is; let's make up our minds whether we really want it or not. Liberation means obliterating you. Liberation means you cease to exist. So first decide whether you really want it. You cannot seek liberation out of frustration. The reason why there is so much failure on the spiritual path is simply because they are not even starting on the right foot. They are going into spirituality because they are frustrated with life, not because they have found life absolutely blissful and now they want to know the very source of life.

If you really want liberation and you want to know liberation in this lifetime, definitely you need to mutate. If you go by the evolutionary process, it is a long process. The monkey that you were, you evolved into this in about half a million years, and now you can even meditate. (Laughs) And half a million years in the life of this planet is probably like half a week.

So do you want to cease to exist? Do you want to be obliterated? Do you want to be dissolved? So if such a longing has come, it should come because you have nurtured the innermost longing within you. The deeper nature within you is longing to become boundless. And the only way to become boundless is to destroy the individuality, dissolve the individuality. As long as you are individual, there is no question of boundlessness. Individual means it is a definable state. Boundlessness means it is a non-definable state.

There are only certain very rare situations, because of a certain connection between a master and a disciple… English language does not have the right vocabulary to say what I want to say. Because of certain inter-connectedness in activity between a master and a disciple, he may choose to dissolve somebody even against their will, but otherwise disciples have to do just one thing: if they have for one moment really sat with him, just one moment, and they have known him not just as a man, not just as a bundle of words that he vomits, but they have known him in some other way just for one moment, if they just maintain their longing to be liberated, the rest will be taken care of. You don't have to attend the Samyama programs anymore. You don't have to meditate.

If you just maintain the longing to be liberated, for one moment if you have been in touch with a Guru, he will invest a little bit of energy for you, which will take care of it at the final moment. But if you want to enjoy the remaining part of your life in a completely different way than the way you know it right now, if you want to know all dimensions of life, if before you die, you want to explore every possibility that life has within you—then sadhana is needed.

The deeper nature within you is longing to become boundless. And the only way to become boundless is to destroy the individuality; dissolve the individuality. As long as you are individual, there is no question of boundlessness. Individual means it's a definable state. Boundlessness means it's a non-definable state.

So, sadhana is a way of establishing your constant longing for liberation. As your experience deepens, as you begin to experience more and more of life beyond the physical, your longing to go beyond the physical becomes natural.

Samadhi is not the ultimate realization but it brings you just so close and frees you from so many

Sadhana is a way of establishing your constant longing for liberation.

As your experience deepens, as you begin to experience more and more of life beyond the physical, your longing to go beyond the physical becomes natural.

things which rule you normally, and the compulsive nature of the body and mind can be taken away by being in a state of samadhi for a period of time. See, a lot of compulsive nature has been dropped—most of you even gave up your cell phones! You even gave up your coffee. (Laughs). You will see even after this program is over, when you get back to life, so many things which were strong "I must do" kind of things are now by choice. Everything is by choice. So life becomes much more conscious rather than being compulsive. Samadhi is like, it is like going back into your mother's womb, where you are life but you don't have the problems of life. Somebody eats for you, somebody does everything for you, you just float around and be fine. That is Samadhi. You could get addicted to it. You want to just float around and just be there.

> *"If you just maintain the longing to be liberated, for one moment if you have been in touch with a Guru, he will invest a little bit of energy for you, which will take care of it at the final moment."*

So, if the question is about only experiencing Samadhi, the prescription of these seven days of program was not a big enough dose for you - just hang around a little more. Just stay in the ashram premises a little more, we will get you there. Or make the seven-day pilgrimage every year for some time, we will get you there.

Inner Engineering

Technologies for Inner Wellbeing

"It doesn't matter who you are right now, how miserable you are right now, how disturbed you are right now. If you pay enough attention to your interiority, being blissful is a possibility for every human being." - Sadhguru

Devised by Sadhguru as an intensive introductory program for personal growth, Inner Engineering offers tools to re-engineer one's self through the inner science of yoga. Once given the tools to rejuvenate, one can optimize all aspects of their life—physical, mental, emotional and spiritual. Through Inner Engineering, Sadhguru introduces to the public for the first time Shambhavi Maha Mudra, an ancient yogic kriya (inner energy process).

Together, the Inner Engineering program and practice offer a complete path to peak wellbeing.

Participants of Inner Engineering programs often report revitalized health and a deep sense of

wellbeing after taking the program. Daily practitioners have shared experiences of greatly reduced stress and anxiety and an ever-increasing sense of joyfulness.

Studies are currently underway to quantify these and other benefits of the Inner Engineering program and practices.

Benefits
from Inner Engineering

Health

. Boost health and vitality

. Reduce stress

. Promote mental clarity and emotional balance

. Increase and maintain high energy levels throughout the day

. Reduce sleep quota

. Can help relieve chronic diseases like asthma, allergies, sinusitis, hypertension, diabetes, obesity, rheumatism, arthritis, epilepsy, back pain, skin and eye ailments, and migraines

Performance

. Increase ability to handle stressful situations

. Enhance focus, concentration & memory

. Raise productivity and efficiency

. Improve communication & inter-human relationships

. Maintain optimum levels of performance throughout the day

Experience

. Establish a positive & open approach towards life

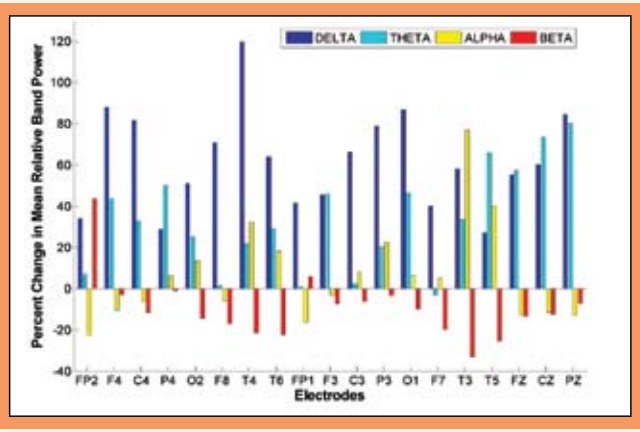
. Evaluate personal values and life goals

. Generate inner peace and fulfillment

. Transcend limitations and fears

. Live and experience each moment to the fullest

Recent Neurological Study Suggests
Substantial Reduction in Stress and Anxiety
with Inner Engineering



Changes in Brain Wave Activity After Shambhavi Practice

A preliminary neurological study of the Inner Engineering process conducted in 2006 at the Department of Neurology and Neurophysiology at Sir Ganga Ram Hospital in New Delhi, revealed a substantial increase in Delta and Theta brain rhythms (50% and 60%, respectively) and markedly reduced Beta and Alpha brain rhythms (30% and 25%, respectively) measured after 21 minutes of Shambhavi practice.

Substantial increases in Delta and Theta rhythms are associated with deep relaxation and higher levels of mental focus. Reduced Beta waves are associated with reduced mental tension and anxiety. Moderately reduced Alpha waves in conjunction with increased Delta and Theta waves are associated with conscious awareness of the subconscious mind. These early results support a drop in stress and anxiety, a boost in mental alertness and focus, and an increase in self-awareness as a result of just 21 minutes of daily practice.

Impact of Isha Yoga on diseases
Isha Yoga Health study

Diseases

Condition	% of respondents reporting improvement
Allergies	66%
Anxiety	86%
Asthma	72%
Back or neck pain	68%
Depression	87%
Diabetes	63%
Fibromyalgia	67%
Gastrointestinal Diseases	67%
Headache	88%
Heart Disease	37%
Hypertension	63%
Insomnia	73%
Obesity	41%
Poor resistance to cold and flu	86%
Thyroid	51%

After attending Isha Yoga programs, many participants have come out of chronic ailments they had struggled with for years. To gain more insight of these reports and illustrate the benefits of the program, a survey was recently conducted of people who have completed the program in the last six years. Over 500 respondents self-reported on physical, mental and emotional wellbeing as well as medication usage for some of the most common health concerns. As seen in the following charts, the findings are quite compelling.

Medication Status in those who reported Improvement

Condition	Stopped Medication	Reduced Medication	Medication same as before
Allergies	42%	40%	18%
Anxiety	50%	28%	22%
Asthma	56%	31%	13%
Depression	50%	25%	25%
Diabetes	12%	13%	75%
Fibromyalgia	67%	33%	0%
Gastrointestinal Diseases	50%	25%	25%
Headache	46%	45%	9%
Heart Disease	33%	17%	50%
Hypertension	28%	28%	44%
Insomnia	30%	40%	30%
Obesity	67%	0%	33%
Poor resistance to cold and flu	75%	13%	12%
Thyroid	9%	50%	41%

- **87% of those suffering from depression reported improvement of symptoms after beginning the practice**
- **68% reported an improvement of back pain symptoms**
- **51% of those taking thyroid medication noted a reduction in dosage or discontinuation of medication**

Isha Yoga Wellbeing Study

About the Study: **Conducted from January to March, 2010, this online survey received over 500 responses from individuals who have practiced Isha Yoga from one to six years. Respondent's age ranged from 18–80 with 65% female and 35% male. It shows that Isha Yoga practices resulted in improvement in the following areas.**

	% of respondents reporting improvement
Concentration	70%
Emotional balance	87%
Energy Level	79%
Inner Peace	91%
Mental Clarity	80%
Productivity	70%
Self Confidence	74%

Cardiovascular Studies on Isha Yoga **Practice of Isha Yoga causes greater balance of Cardiac Autonomic Nervous System. This enhances the ability of the heart to respond to various stressful situations effectively and improves the chances of prevention and better control of Hypertension and Heart related adverse events like Infarction and Angina.**

Muralikrishanan et al: Effect of Isha Yoga on Short term Heart Rate Variability (HRV) Third International Association of Yoga Therapists Symposium on Yoga Therapy and Research, March, 2009.

Selvaraj et al: Heart Rate Dynamics during Shambhavi Maha Mudra- A practice of Isha Yoga Journal of Complementary and Integrative Medicine, Vol. 5 [2008], Iss. 1, Art. 22

Inner Engineering

A Business Perspective

"A leader is someone who takes a chance on the destiny of a large mass of people. He is a leader because he is capable of organizing and directing situations to the desired goal. But that only happens if a leader has some mastery over himself." – Sadhguru

Many big businesses are going beyond financial incentives, wellness programs, and pop culture EQ (emotional quotient) management training programs to inspire and motivate their managers. Corporations are beginning to take a more serious look at **the enduring disparity between professional success and truly fulfilled living**. In a recent article in Religion & Ethics Newsweekly (PBS), Professor **Sri Kumar Rao of Columbia Business School comments**,

"*Probably 90 percent or more of my students have already been out in the business world. They have worked for some of the largest corporations in the country, and they say,* **'This is nice, there's a lot of money, there's a lot of prestige…there's career success, but there is something more that I'm looking for. I'm looking for fulfillment and I haven't found it yet.'"**

Sadhguru frequently addresses the fundamental desire for fulfillment underlying business endeavors. In the excerpt below taken from a recent leadership retreat, he answers some business leaders' questions about money and happiness, balancing work and spiritual pursuits, and the true mark of a good leader.

Q: America has been prosperous for many, many years and yet it seems people have become more and more restless and depressed with their growing success. Sadhguru, is this true? Is our success, our affluence the root cause of our unhappiness?

Does affluence bring suffering? Not necessarily. Money doesn't bring suffering, stupidity brings suffering. Money will not bring suffering; money will bring comfort and convenience. Why should comfort and convenience become suffering? We wanted it, so why should what we want become the source of suffering? Just because we have one thing, we completely forget about the other; that's been the problem of humanity. Let us say you had a South Indian meal, and you ate only pickle, pickle and pickle. It tastes wonderful, but by evening you will have problems—it doesn't even wait until the next day.

So money and affluence is just like that. It is beautiful if it comes in certain proportions into our lives. If you have enough money in your pocket, you don't have to worry about working tomorrow. You can close your eyes and meditate if you wish to, isn't it? The man who is working from meal to meal, even if he wants to close his eyes, he cannot do it. So money is not misery. Stupidity is always misery. With what you are stupid, whether spiritually stupid or economically stupid, it doesn't matter. There are all kinds of religious and spiritual idiots. Do you think they are happy? Affluence has not brought misery. The money didn't stay in their pockets, it got into their head, and then misery is sure to come. Having a lot of money in your pocket is good, isn't it? If it enters your head it becomes misery because that is not its place. It should be in your pocket. If it is in your pocket, there are many wonderful things you can do in the world. It is a means, and it is a tremendous empowerment.

Q: My business, my life, has become successful because I have pursued it with focus and ambition. If I now want to explore the spiritual aspects of life, is it in conflict with my lifestyle? Must I give up my ambitions?

Right now, the bane of the world is just that human beings are working with limited individualistic ambition. Instead of working with ambition, if people work for a deeper vision of life for themselves and for everything around them, there is no need to scale anything down.

It is just that the scale of how we handle human wellbeing may be different from person to person. For one person, human wellbeing may just mean his wellbeing. For another person it may mean wellbeing for him and his community, or for him and his nation, him and his race, or for him and his religion or for another person it may mean the wellbeing of the whole of humanity. So, there is nobody on this planet who is not concerned about human wellbeing; there is only the difference in the scale of concern.

So if every human being instead of working with an individual ambition, which is bound to be in conflict with somebody else's ambition, works with a vision for wellbeing as a whole, then there is no need to scale down anything.

Either way you search for wellbeing. All I am saying is why are you stingy about your desires? Why don't you be magnanimous? Why don't you be infinite in your desires? It is not just about "I want to be well." I want you to be really greedy about your ambition and desire and say: "I want the whole existence to be well. I want all life to be well." Whatever is your ambition for yourself, extend that to the whole of humanity or to all life forms on this planet. Then there is no need to scale it down. Ambition has become a problem only because it is limited. If you scale it up to its ultimate level then ambition is a spiritual process and a process of liberation.

Right now ambition is a process of entanglement only because you keep it small. If you take it up to its ultimate possibility, become absolutely, utterly ambitions, then you become spiritual, too.

Q: Sadhguru, from your perspective, what qualities make an effective leader?

A leader is someone who takes a chance on the destiny of a large mass of people. He is a leader because he is capable of organizing and directing situations to the desired goal. But that only happens if a leader has some mastery over himself. It is extremely important for you to remain free of the situation outside you.

The reason why people face crisis is not because of morality, values and ethics; it is simply because the fundamental faculties in their own body, mind, emotions and energies do not take instructions from them. They are only reacting in external situations.

Leadership demands extensive travel, handling of complex situations and diverse people from diverse backgrounds and cultures. When a human being who has to continuously handle complex situations is not spiritually established, he will get pulled down. Systems can be managed from within only if you have access to that which is the source of the body. Spirituality means gaining access to that dimension within you which is the very source of who you are.

Right now we are trying to handle the wellbeing of mankind, societies, and nations in a very ad hoc way. When we create wellbeing by chance we are not taking charge of who we are. We are not taking charge of the basic source of creation within ourselves; we have lost access to that.

Across Europe and North America, Sadhguru is well-known and respected among the business and governing elite on all matters impacting human wellbeing. Sadhguru's astute grasp of global issues has led to his special invitation to the last four consecutive World Economic Forums–an unprecedented participation for a spiritual leader.

At the Forum, Sadhguru has addressed issues ranging from diplomacy and economic development to education and the environment. Sadhguru also has addressed the Young Presidents' Organization 2008 International Conference, the 2008 Annual Conference of Nexia International, the 2008 India Today Conclave, the Australian Leadership Retreat (2006, 2007), the Tallberg Forum in Sweden (2006), the top management of Microsoft India, and numerous other leading health and business organizations worldwide.

Sadhguru has served as a delegate to the United Nations Millennium Peace Summit and the World Peace Congress.

He is a member of the World Council of Religious and Spiritual Leaders. Sadhguru's wisdom and perspective is regularly sought by the international news media, including recent interviews with BBC, Bloomberg, CNBC, CNNfn, and Newsweek International. His insights are a monthly feature in several of India's leading national newspapers and magazines.

Ravi Venkatesan
CEO, Microsoft India

I met Sadhguru in 2002 for the first time. It was at an interesting time in my life where I was going through a lot of challenges. My friend said, "Why don't you take eight days of your life and come do the Wholeness Program." And perhaps because of all that was going on, I decided to do exactly that.

I would honestly say it was a turning point in my life in some important ways. I'll always remember a statement that Sadhguru made during the program. He looked directly at me and said, "If you can't manage yourself, how can you manage an organization of 5,000 people?" And that phrase stayed with me, because it's really accurate —if you don't know how to manage your time, your energy, your reaction to situations, you really can't be very effective at leading an organization, particularly a large one. I began to become much more conscious about who I am as a person—how do I interact with other people, most importantly with people in the work place, where one spends most of the day. I spend 14 hours at work. I can clearly see that I've become a gentler person, I've become less judgmental. And as my practices have deepened I think my sense of calmness in the face of all that life throws at me, has certainly improved a lot.

I didn't expect to stay with my practices as long as I have, but I found them to be extremely helpful. I used to suffer, for instance, from chronic backaches. Still do, but now I see a one-to-one correlation; on the mornings when I do my asanas, that tends to be a relatively pain-free day.

But I think these are the obvious things. What has been important to me personally is the connection with Sadhguru, as well as with all the people at Isha. At important moments of my life, at times when it was very, very challenging, Sadhguru, and many people at the ashram were there for me. From time to time I've found myself back at the ashram, to enjoy just the special quietness and energy over there.

Christian Rado

Professional Racecar Driver, Los Angeles

About two years ago, I was having a tremendous amount of health problems.

For about a three-year period I was being hospitalized every couple of weeks, about every two to three weeks I was being sent to the hospital by ambulance in intense pain—so much pain that I was completely debilitated. Once I got to the hospital they'd be pumping me up with 40-45mg of morphine. No doctor could figure out what was wrong. And they'd all come back and say, "Chris you seem to be healthy, but obviously with the condition you came in here we know that something is wrong." It even got to the point where doctors said "Chris, if you don't find out what's going on you're going to die because you can't sustain life like this. You've got to find out what's going on, what's bothering you, what's causing these problems.'"

Then I stumbled upon Isha.

I knew I needed some type of meditation, some sort of meditative process. I didn't know anything about the spiritual process. I mean, I'm a racecar driver. I built racecars, went fast and traveled all around the country. I was a young, hard-working individual with lots of stress, lots of priorities, lots of things going on, but I didn't really understand why my body was fatiguing and falling apart. I didn't have any of the proper tools to keep my body and my spirit in check. All my energies were heading in different directions. My whole body was in conflict with everything else around me.

So my long-time friend, Sandra, came to me and said "Christian, I think I've found what you're looking for." She handed me a flyer for Inner Engineering and said, "They're coming to LA. They're going to do this program. You should really check this out. I think this is what you've been looking for."

It's kind of funny, because if somebody had told me, "Chris you're going to a yoga class'" I probably wouldn't have gone. But, I knew that they were teaching a meditation so I just signed up. I just dove in. I did the Inner Engineering program and didn't really know what I was getting into. When I was taking the program, Sadhguru was saying, "You just do these practices. You create the correct climate. You make these changes and you do these practices and all of a sudden your life is going to become effortless. You'll pass through life and things won't stick to you. They won't touch you."

I thought he was crazy, I'll be honest with you. The first time I heard him talk about this stuff, I thought, 'There's no way. How can an intelligent hard-working guy like me not know any of this? How can this be possible?'

Well, I did it all. I did the practice. I've never missed a day to this day. It's going to be two years next month. And the week I left the Inner Engineering program is the same week that all my health problems left. I've never once been back to the hospital for the chronic stomach pain and nausea that I was experiencing.

Now I'm in a completely different place. I've never been healthier. I've never been happier. I've had the most successful year of my career ever. I mean I was struggling to do 25 events in 2007. And in 2008 I did almost 50, effortlessly. It was an amazing year. We set 7 national track records. We won 13 events and got runner-up at 6 events. It was a year that was on fire.

So it was a very successful year. And I attribute all of it to the practices and the teachings through Inner Engineering."

"It's going to be four years in April. And the week I left the Inner Engineering program is the same week that all my health problems left. I've never once been back to the hospital for the chronic stomach pain and nausea that I was experiencing. "

experiences

Leena Athparia
30, Musician

"Instead of playing the music, the music has started singing through the instrument."

Since the age of four, playing music has always been such a part of my life, but so much has changed for me since I took Inner Engineering. The way I experienced sound shifted in a subtle, yet profound way and somehow, there was a new depth in everything that I experienced. Instead of just a melody in my head being translated through the violin, the music was brought to life as I began to actually feel the vibrations inside my body, leaving me energized and vibrant. The struggle I would go through to play the right notes and to play in tune dissolved as I started connecting with a source of creativity that had been lying dormant, and had fortunately awakened since the program. Instead of playing the music, the music has started singing through the instrument; it has become a meditation in itself."

Kirti Bhatia
26, Student/Teacher

"The course was life changing. It was fun yet challenging. It allowed me to think deeply about ideas which I would usually disregard. It challenged my beliefs. Ultimately, the Inner Engineering course allowed me to feel a love and connectedness to the world that I heard about in books but was able to actually experience the beauty of it in the course."

Kulwant Kapur
40, Businessman

"I was blown away at the underlying intelligence of everything we were taught and explained. I realized that my own thinking was limited and that there is a super intelligence at work in everything. Since I have started the course, I have been looking at many things very differently than how I would have earlier, including myself."

Isha Yoga Programs

ISHA YOGA PROGRAMS are offered regularly to enhance and deepen one's spiritual process.

INTRODUCTORY PROGRAMS

Inner Engineering is a 7-day program which can be thought of as a synthesis of holistic sciences. It helps participants establish an inner foundation and vision for all dimensions of life and find the necessary balance between the challenges of a hectic career and the inner longing for peace and wellbeing. The approach is a modern antidote to stress, and presents simple but powerful processes from yogic science to purify the system and increase health and inner wellbeing. Program components include guided meditations and transmission of the sacred Shambhavi Maha Mudra.

Inner Engineering Retreat is a 4-day residential program occurring twice a month at the Isha Yoga Center. Program components include interactive group sessions, treks into the surrounding rainforest and visits to waterfalls, refreshing massages at the Isha Rejuvenation Center, guided tour to the Dhyanalinga Yogic Temple and Theerthakund, and transmission of the powerful Shambhavi Maha Mudra.

Hata Yoga is a 2-day residential program offering Surya Namaskar (Sun Salutation) along with a series of asanas (yoga postures). Hata Yoga taught in Isha is not only improves health and wellbeing, but also brings the necessary balance within oneself to experience higher levels of energy. Regular practice significantly enhances the experience of kriyas and meditation.

Isha Yoga for Children is a unique possibility for children to experience the joyful blossoming of their natural potential. This 5-day residential retreat offers yoga to children through an exploration of fun, love and joy, allowing each child to develop and live in optimal health and inner peace. The program includes an introduction to

asanas and simple kriyas.

ADVANCED PROGRAMS

Bhava Spandana (BSP) is a 4-day advanced meditation program. The Program is an opportunity to experience higher levels of consciousness beyond the limitations of body and mind. BSP offers the experience of a world of limitless love and joy. Participants must complete the Inner Engineering program to participate.

Shoonya Meditation is a complete path to inner wellbeing. This 4-day residential program combines Shakti Chalana Kriya—powerful and purifying breathing techniques utilized to encourage the flow of vital energy into the central energy channel, or *sushumna nadi*—and Shoonya meditation, an effortless process of conscious non-doing. Together, these practices stimulate the release of physical, mental and emotional blocks and activate the spontaneous expression of vital energy. Participants must complete the Inner Engineering program to participate.

Samyama is an intensive 8-day residential program conducted by Sadhguru at the Isha Yoga Center. Samyama meditations provide the experiential possibility to free one from the bonds of karma and purify the body-mind to receive higher levels of energy. Samyama presents the potential for participants to reach heightened levels of consciousness and experience explosive states of meditativeness in the presence of a self-realized yogi.

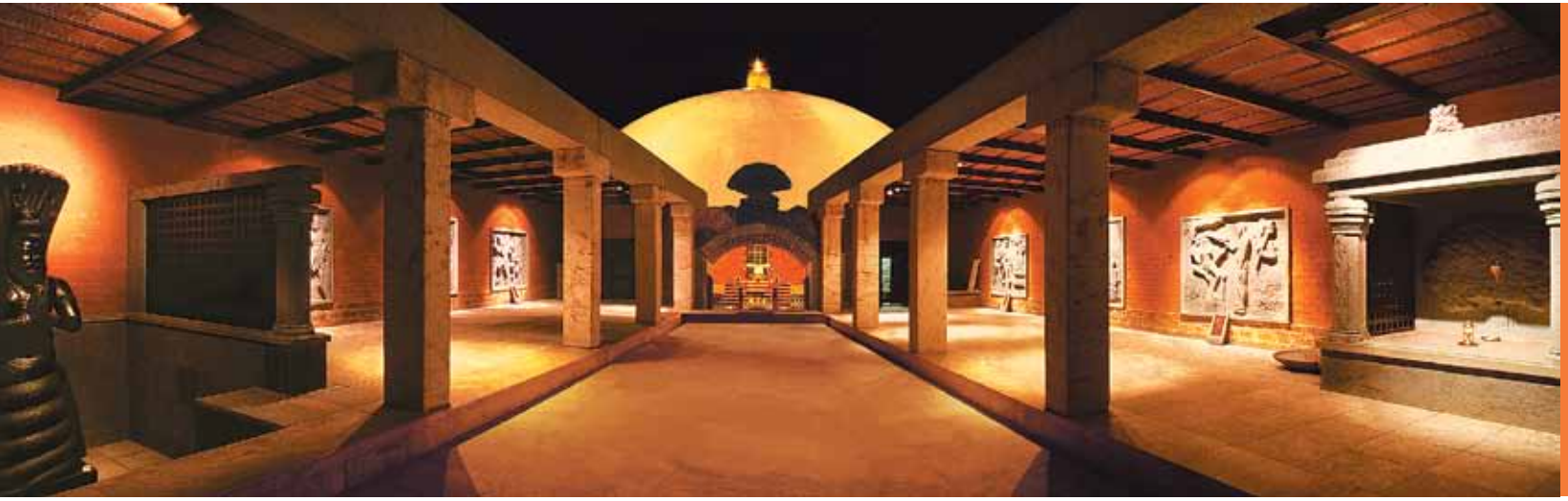
Inner Engineering Online is a practical approach for inner transformation in a fast paced world. The online course designed by Sadhguru presents simple, yet powerful tools for an individual to experience life on a deeper level with more awareness, energy and productivity.

For further information please visit:
www.InnerEngineering.com
www.ishafoundation.org

Dhyanalinga Yogic Temple

The Dhyanalinga Yogic Temple is situated at the foothills of the Velliangiri Mountains, in the Isha Yoga Center. The Dhyanalinga is a powerful and unique energy form created by Sadhguru from the essence of yogic sciences. It is the first of its kind to be completed in over 2,000 years. After three years of the intense process of prana pratishta, Dhyanalinga was consecrated as a meditative space that does not ascribe to any particular faith or belief system nor does it require any ritual, prayer, or worship. Just sitting silently for a few minutes in the sphere of its energies allows even those unaware of meditation to experience a deep state of meditativeness, revealing the essential nature of life.

Within this architectural marvel, a pillar-less dome structure, measuring 13' 9", Dhyanalinga is the largest mercury based live linga in the world. At its core is the *Lingadhanda*, a copper tube with solidified mercury in it, where all the seven chakras are established in their full flow. This is further complemented by the seven copper rings on the outer periphery.



"Anyone who comes into the sphere of the Dhyanalinga cannot escape the sowing of the spiritual seed of enlightenment, liberation and self-realization."

The uniqueness of the Dhyanalinga is that all the seven chakras are energized to the very peak and locked. These are seven basic centers in the body representing seven dimensions of life: Muladhara is located at the perineum, between the anal outlet and the genital organs; Swadhistana is just above the genital region; Manipuraka is just below the navel; Anahata is the soft spot beneath the point where the ribcage meets; Vishuddhi is at the pit of the throat; Ajna is between the eyebrows and Sahasrar is at the top of the head.

If your energy is dominant in Muladhara, then food and sleep will be the most dominant factors in your life. If it is dominant in Swadhistana, pleasure will be the most dominant in your life. You will seek pleasure and enjoy the physical reality. If your energy is dominant in Manipuraka, you are a doer—you will do many things in the world. If it is dominant in Anahata, you are a very creative person. If your energy is dominant in Vishuddhi, you become a very powerful person. If you attain to Ajna, then you are realized intellectually. You are not realized experientially, but a certain peace and stability arises within you irrespective of what is happening outside of you. If your energy moves into Sahasrar, you will explode into unexplained ecstasy. These are the seven dimensions through which one can find expression. All these aspects of life are enshrined in the the Dhyanalinga in the form of seven chakras.

Today, like never before, there is a spiritual longing in people worldwide. If within a human being a longing to know, a longing to grow, a longing to go beyond present limitations arises, the energies of the Dhyanalinga will naturally reach out. In the metaphysical sense, Dhyanalinga is a Guru, an energy center of tremendous proportions. A doorway to Enlightenment and spiritual liberation, a sadhaka is offered the opportunity to perform sadhana in utmost intimacy with a live Guru—an opportunity which is traditionally available only to a select few.

Dhyanalinga is an unprecedented possibility for the world, and a space where transformation from the limited to the resplendent unbounded can happen in an instant.

Isha Yoga Center India

The Isha Yoga Center, India is located at the foothills of the Velliangiri Mountains, one of the most scenic parts of south India. Surrounded by thick forests, these mountains are a part of the Nilgiri Biosphere, a reserve forest with abundant wildlife. Pristine hills, sparkling rivulets and waterfalls make for a stunning backdrop to this powerful *sthana* (a center for inner growth).

Spread over 150 acres of lush land, Isha Yoga Center is entirely unique in offering all of the four major paths of yoga: Gnana (knowledge), Karma (action), Kriya (energy), and Bhakti (devotion). The Center is a popular destination, attracting people from all parts of the world.

Spanda Hall, architecturally distinctive and visually striking, this 64,000 sq. ft. meditation hall and program facility is the venue for many residential programs catering to various groups.

With an expansive white marble floor and a free standing pitched roof, the dominating feature of this space is the exquisite wall mural, painted using only natural vegetable dyes and earth extracts, depicting the life of every spiritual seeker. Measuring 140 x 12 ft, this masterpiece of art is the largest of its kind in the world.

Isha Yoga Programs are offered throughout the year at the Center, including **Inner Engineering Retreats**, **Hata Yoga**, as well as more advanced programs such as **Bhava Spandana, Shoonya Meditations** and **Samyama.**

The Nalanda Conference Center hosts guests for corporate retreats and events.

Isha Cottages' loving design and serene ambience invite guests and visitors to abide for some time at Isha Yoga Center. Meeting individual requirements, different types of cottages are available, each equipped with an attached bathroom. A distinctive interior design and Isha's own furniture line underscore the simple, organic style of guest units.

The ashram and residential environment at Isha Yoga Center is a vibrant hub of activity and an optimal environment to pursue one's growth. Triangle Block, designed in the shape of a triangle—a *yantra*, which represents ultimate perception—houses an active international community of brahmacharies (yogic monks) and fulltime residents. The Vanaprastha accommodation on the premises was designed to give people with families the opportunity to come and be involved with the center.

ISHA REJUVENATION

Holistic health and inner balance

"Every human being aspires for health and wellbeing. True health fundamentally means to be in tune with nature; both the inner and outer." -Sadhguru

Isha Rejuvenation Center offers an array of programs and therapies synthesizing yogic, Ayurvedic and Siddha treatments for deep detoxification and treatment of certain chronic diseases. The programs offered here essentially activate a dynamic rejuvenation process, aimed at restoring vital life energies necessary for healthy living.

Designed by Sadhguru, these programs have an innovative and holistic approach, combining the best of various therapeutic systems (Ayurveda, Siddha, Naturopathy and Allopathy) with a solid emphasis on the ancient science of yoga.

Ayur Rasayana and Ayur Rasayana Intensive span over three days and five days respectively. These programs are the perfect way to unwind. Meditation, massages and invigorating walks into the surrounding forest and hills will bring a fresh vibrancy and a renewed harmony to your body and mind.

Ayur Sampoorna, a seven day program, incorporates the Ayur Rasayana aspects and also offers a range of traditional Ayurvedic treatments in addition to yoga asanas, which stimulate the release of physical, mental and emotional blocks.

Yoga Marga, an intensive 21 day program, is based on Sadhguru's deep understanding of the human body and mind. Many have found immense benefit for chronic ailments, such as gastritis, asthma, migraine, obesity, hypertension and diabetes.

Theerthakund

Theerthakund is a consecrated, subterranean body of water located near the Dhyanalinga Yogic Temple. The rectangular water tank, framed by gigantic granite stones, is embedded 30 feet deep in the earth.

Theerthakund is used as a mechanism or a preparatory tool; taking a dip in this vibrant water makes one more receptive before entering the space of Dhyanalinga. Yet even by itself, the Theerthakund is very powerful.

Fundamentally, its function is to open up one's receptivity, stabilize and straighten out the energy or the pranic imbalances within a person, thereby leading to tangible physical and mental wellbeing. If one remains in the water for at least 7 to 12 minutes, a tremendous sense of vibrancy and rejuvenation in the body can be seen. Especially if one has any kind of ailment, it is good to stay there for a longer period. Above all, the Theerthakund creates a tremendous sense of spiritual receptivity in a person.

The word "Theertha" does not mean holy water. In a literal sense theertha means something which is inflamed. The idea is to take a substance which is inflamed with energy into the system. The consecrated water contains a Rasalinga (mercury linga) designed to create a certain vibrancy in the water. The mercury linga in the tank is 99.8% pure solidified mercury. Generally, according to the principles of modern chemistry, mercury cannot be solidified at room temperature, but here it has been solidified through the ancient science of Indian alchemy. Mercury as a substance has been a very important part of all kinds of spiritual alchemy around the world. There is a whole mastery of this called Rasa Vaidhya. Mercury can be consecrated whichever way one wishes, and the reverberation is almost eternal—it retains that energy for a very long time.

Sadhguru

Founder,
Isha Foundation

Sadhguru is a self-realized yogi and profound mystic of our times. He is also a visionary humanitarian and a prominent spiritual leader in the world today.

A contemporary Guru, who is rooted as strongly in mundane and pragmatic matters as he is in inner experience and wisdom, Sadhguru works tirelessly towards the physical, mental, and inner wellbeing of all. His understanding and mastery of the core mechanisms of life, an outcome of his profound experience of the Self, has been the guiding force in exploring the subtler dimensions of life.

Someone who is at home in a loincloth as much as he is in blue jeans, or walking barefoot through the mighty Himalayas, or straddling a BMW motorcycle on the expressway, Sadhguru is the most unusual mystic that one can encounter.

Marking a clear departure from mere customs and rituals, Sadhguru chooses scientific methods for self-transformation that are both direct and powerful. As somebody who belongs to no particular tradition, Sadhguru incorporates and presents us what is most valid for contemporary life from the yogic sciences.

Traversing seamlessly from the ancient to the ultramodern, Sadhguru bridges the gap between the known and the unknown. An author, poet, and internationally renowned speaker, Sadhguru's wit and piercing logic provoke and widen our perception of life.

Sadhguru during the Mahashivarathri celebrations

"This life for me is an endeavor to help people experience and express their ultimate nature."
- Sadhguru

Above all, Sadhguru is an embodiment of blissfulness which overwhelms all those around into nameless ecstasies, transporting them beyond limitations.

In order to realize his vision to offer methods to transform individuals as a lasting way to establish a peaceful and prosperous global society, Sadhguru founded Isha Foundation as a non-profit, organization, three decades ago. Today, Isha Foundation has grown to become a large international humanitarian organization with over 150 centers in India and other places in the world, touching and transforming the lives of hundreds of thousands of people.

Isha Foundation

Isha Foundation is a volunteer-run, international nonprofit organization dedicated to cultivating human potential through the yogic sciences. The Foundation recognizes the possibility of each person to empower another —restoring global community through inspiration and individual transformation.

Isha Foundation is operated by over 2 million volunteers from more than 150 city-based centers spread worldwide.

Isha activities are designed to create an inclusive culture that is the basis for global harmony and progress. This approach has gained worldwide recognition and reflects in Isha Foundation's special consultative status with the Economic and Social Council of the United Nations.

The Foundation is headquartered at Isha Yoga Center, set in the lush rainforest at the base of the Velliangiri Mountains in southern India, and at the Isha Institute of Inner Sciences on the spectacular Cumberland Plateau in central Tennessee, USA.

Isha Foundation

At the core of the Foundation's activities is a powerful system for inner transformation called **Isha Yoga**. Isha Yoga customizes ancient yogic methods for a modern person, offering people from every walk of life the possibility of achieving the very peak of human wellbeing and experience. Sadhguru's introductory program, **Inner Engineering**, introduces Shambhavi Maha Mudra—a simple but powerful yogic kriya (inner energy process). Inner Engineering is offered locally in major cities across India and abroad.

Isha Foundation also implements **three large-scale human service projects** to support inner growth, revitalize the human spirit, and rebuild communities, including:

ACTION FOR RURAL REJUVENATION

a comprehensive health and community revitalization project reaching over 3,800 rural villages in Tamil Nadu, India, a population of over 2 million people. ARR began a new outreach project in Sierra Leone, Africa in March, 2008.

ruralrejuvenation.org

PROJECT GREEN HANDS

a massive public reforestation effort aiming to restore 33% green cover of Tamil Nadu, India with the planting of 114 million trees in the next 10 years. Since its inception in 2006, Project GreenHands has planted more than 5 million trees with the hands of over 1 million people.

projectgreenhands.org

ISHA VIDHYA

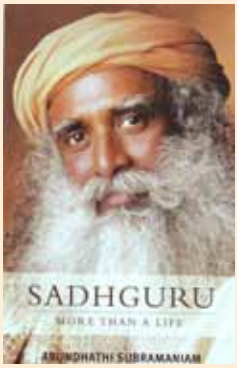
a pioneering English-medium, computer-based schools to be established in 206 new village schools in rural southern India by 2014. In just three years time, Isha Vidhya is offering quality education to over 1100 rural youth.

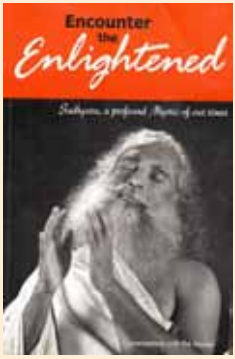
Together with its active and dedicated volunteer base, Isha Foundation's activities serve as a thriving model for human empowerment and community revitalization throughout the world.

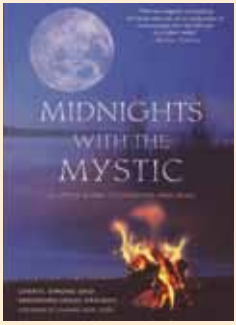
ishavidhya.org

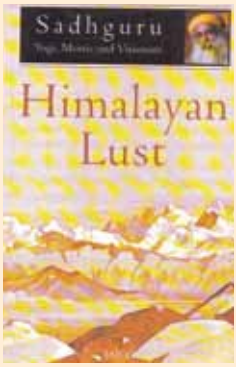
Suggested Readings

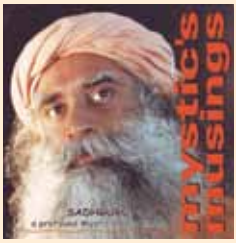
The following works of Sadhguru provide more detailed discussions on the ancient science of yoga and its relevance to modern life.











www.ishashoppe.com